



HE WHO FOLLOWS
THE PROPHET WILL
ALSO FOLLOW HIM
IN INVITING
PEOPLE...

He who follows the Prophet will also follow him in inviting people and in performing Amr-i ma'rûf and Nahy-i munkar. He who does not do so has not adapted himself to him. If disbelievers were not Allah's enemies, it would not be fard to feel hostility towards them. It would not be the first of the things to bring a man closer to Allâhu ta'âlâ. It would not be an important part of îmân or an addition to îmân. It would not cause the Wilâyat (the grade of Awliyâ) to be attained and Allah's grace and love to be gained. Our Prophet 'sall Allâhu 'alaihi wa sallam' stated: "**The best of worships is to love Muslims because they are Muslims and to dislike disbelievers because they are disbelievers.**" When Allâhu ta'âlâ asked Hadrat Mûsâ, "**What did you do for Me?**" he answered, "O my Allah, for you I performed namâz, fasted, paid zakât, and mentioned Your Name very much." Upon this, Allâhu ta'âlâ declared, "**O Mûsâ! Your prayers (namâz) are documents for you. Your fastings are a shield against Hell. The zakât is a shade that protects you against the heat of the day of the Last Judgment. Your mentioning My Name very much is a light that will illuminate you in the darkness of the grave and the Rising.**

That is, all these things are useful for you. What did you do for Me?" Hadrat Mûsâ entreated, "O my Allah! Tell me the worship which is for Thee!" Allâhu ta'âlâ declared in an âyat-i-kerîma, "**O Mûsâ! Did you love those who loved Me for My sake, and did you feel hostility towards My enemies for My sake?**" So, Hadrat Mûsâ realized that the good deed done for Allah was to love for His sake and to be hostile for His sake.

Love necessitates that you love the friends of your darling and be inimical towards the foes of the darling. This love and this enmity are not within the power of faithful lovers; they cannot help themselves. This happens by itself without striving, without taking pains. The friend's friends seem beautiful, and His enemies seem ugly and evil. Also, the love that occurs within those who are seized by the pretty appearance of the world goes through this same process. Unless the person who says that he loves keeps away from the enemies of his darling, he is not regarded as a man of his word. He is called a hypocrite, i.e. a liar. Shaikh-ul-Islâm 'Abdullah Ansârî 'quddisa sirruh' says: "One day Abul Huseyn bin Sam'ûn offended my teacher Husrî. Since that day my heart has been feeling unfriendly towards him." It will be appropriate here to mention a famous saying of the great: "If you do not feel offended towards a person who offends your master, a dog is better than you are." These two principles of love are declared in the **Qur'ân** and hadîths. [Those who wish may refer to the Persian original or the Arabic or Turkish versions of the twenty-ninth letter.] As it is understood from these âyat-i-kerîmas, it causes a man to be away from Allâhu ta'âlâ if he loves the enemies of Allâhu ta'âlâ. Unless there is enmity, there will be no love. But this enmity should not be deflected into hostility against the Ashâb-i kirâm, as some people do. Enmity is to be felt towards the enemies. Hostility felt towards friends, as in the example of Râfidîs and Shiites, is rejected. Because all of the Ashâb-i kirâm were honoured with attaining our Prophet's presence and company and his blessed looks, which were nourishment for the heart and soul, they loved one another and felt hostility towards disbelievers. They all were darlings of the Messenger of Allah. Can it ever be a principle of love for Rasûlullah to feel hostile even towards one of them! Don't those who say so betray their enmity instead of showing their love?

Question: Of the great Awliyâ 'qaddas-Allâhu ta'âlâ asrârahum-ul-'azîz', those who believed in Wahdat-i wujûd said that everything in this world is a mirror reflecting Allâhu ta'âlâ. In everything, nothing besides the perfect Attributes of Allâhu ta'âlâ can be seen. Then, isn't it necessary to deem everything good, to love everything, and not to deem anything bad? There is a saying: **No absolute evil exists in the world!** [The pantheistic philosophy of Spinoza, a Dutch philosopher, is based on a plagiarism from Muslims' books on Wahdat-i wujûd.]

Answer: It is commanded clearly in the **Qur'ân** to dislike disbelievers, to feel hostility towards them through the heart, and to treat the harbîs harshly. [Harbîs are a class of disbelievers explained at the end of the twentieth chapter.] It is out of the question to doubt this. No matter what disbelievers' essence is, it is fard and necessary for us to adapt ourselves to the **Qur'ân**. Our business is with nâss, not with fûss. [That is, our task is with the Qur'ân al-kerîm and hadîth-i sherifs, not with the books of the Awliyâ. For example, Hadrat Muhyiddîn-i Arabî's kashfs^[1] that are contrary to the **Qur'ân** and hadîths, which he communicates in his book **Fusûs**, cannot be documents for us.] On the Day of Judgment, being saved from Hell and attaining salvation will depend on the **Qur'ân** and hadîths, not on the books of the Awliyâ. Fancies, dreams, kashfs and inspirations that occur to the hearts of the Awliyâ cannot take the place of the Qur'ân and hadîths. Those with erroneous kashf or inspiration have to adapt themselves to the Qur'ân and hadîths and act in accordance with the **Qur'ân** and hadîths, though they may not conform with their conscience and kashf. They must entreat Allâhu ta'âlâ ceaselessly so that correct inspirations will occur to them and their hearts' eyes will be salved with the dust of Prophets' feet. Also, let us mention the fact that those Awliyâ who recognize Wahdat-i wujûd divide beings into grades. They say that the state and the importance of each grade are different. They do not ignore the rule of Kathrat-i wujûd,^[2] which is the basis of Islam. They know that to relinquish it is to be a renegade, i.e. to abandon Islam. Since performing Amr-i ma'rûf and knowing the sinners and disbelievers as evil are rules of Kathrat-i wujûd, as the other rules of Islam are, they deem those who ignore them as mulhids^[3] and zindiqs^[4]. Also those who say

[1] Manifestation, appearance of Allah's Attributes.

[2] 'Kathrat-i-wujûd' means 'to know of the existence of creatures as well; to know both the Creator and His creatures.' The rules that are put forth by recognizing the existence of all beings are called "the rules of Kathrat-i-wujûd (plurality)."

[3] The person who does ilhâd, which in turn means to misunderstand one or more parts of the Qur'ân al-kerîm and thereby go out of Islam.

[4] Atheists who pretend to be Muslims.

that there is no certain evil have to say that there is evil [in one respect]. Since we have to know disbelievers as evil and keep away from them, this evil in one respect is enough for them.

Those who recognize Wahdat-i wujûd do not eat poison. They do not let others eat it, either. They kill the scorpion and the snake and tell others to be mindful of them. They love those who obey them and dislike those who disobey them. Hadrat Celâleddîn Rûmî, one of the notables of men of Wahdat-i wujûd, says in his Mathnawi:

***“He who will not believe this word;
Now I see him headlong in Hell.”***

These great people prefer sweet foods, delicious sherbets, exquisite textures, touching voices, fragrant odors, fine sceneries, beautiful appearances to the tasteless, ugly ones, and like them much more. They protect and take care of those who approach them, and they protect them and themselves against dangers. They pick out useful things and avoid harmful ones. They try to obtain what they need. They educate their children. They consult one another about their important affairs, and they do not let their daughters and wives go out without covering themselves properly and do not let others approach them. They keep their children away from bad friends. They punish the cruel and their enemies, and warn their patients against harmful food. Are these acts of Wahdat-i wujûd or Kathrat-i wujûd? Then, is it worthy, is it reasonable to try to escape one's duties as a born slave (of Allah) by exploiting the rules of Wahdat-i wujûd and to avoid obeying the rules of Kathrat in matters pertaining to the Hereafter, while it is fard to obey them? Is it reasonable to make Wahdat-i wujûd a pretext for dodging the responsibilities we have in this base worldly life? The reason for it is to deny the divine rules, to disbelieve the Prophets and not to have *îmân* in the Rising and in the torments and blessings of the next world. Of those who recognized Wahdat-i wujûd, the ones with correct *hâls*^[1] very strongly adhered to their faith and their actions were compatible with Islam. This fact is written at length in books. My father, who was my master, the cause of my coming to life and my happiness, was very careful while making an *abdast* (ablution), in *tahârat* [cleaning oneself from *najâsat* which is explained in the sixth chapter of the fourth

[1] Continuous variation of the *kashfs* and manifestations that come to the heart.

fascicle of **Endless Bliss**,] in namâz, and in observing the adabs^[1], and he used to say, “I learned these by closely watching my father’s manners. It is not easy to learn from books how to observe the adab together with all its subtle particulars.” His father, the grandfather of this faqîr, was a man of Wahdat-i wujûd and was an unequalled ’ârif in the ma’rifats in the book **Fusûs**. At the same time, he was perfect in observing the Ahkâm-i-islâmiyye. My father used to say that he had learned this behavior from his master Hadrat Ruknaddîn-i Cheshtî by observing his manners. He was one of the great Awliyâ of Wahdat-i wujûd and he was always overcome by his hâls and kashfs; yet it was known by everybody that he was a perfect person in adhering to the Ahkâm-i-islâmiyye. Hadrat ’Ubaydullah-i Ahrâr was inclined to Wahdat-i wujûd. Yet he was matchless in adhering to the Ahkâm-i-islâmiyya and in spreading the religion, the Ahkâm-i-islâmiyya. He often said, “If I were a shaikh, no other shaikh would find a disciple for himself. But I was commanded to spread the Ahkâm-i-islâmiyya, not to become a shaikh.” Shaikh-i Akbar Muhyiddîn-i ’Arabî ‘quddisa sirruh’ was a Sâhib-i ithnâd^[2] in the knowledge of Hadîth and was in the grade of ijtihad in the knowledge of Fiqh. He used to say, “With our Prophet’s command, **‘Call yourself to account** (for your conduct) **before you are called to account**,’ some shaikhs call themselves to account every day and every night for what they have done. I have surpassed them in this accounting; I call myself to account for what I have thought as well as for what I have done.” Sultân-ul-’Ârifîn Bâyazîd-i Bestâmî and Sayyid-ut-tâifa Junayd-i Baghdâdî ‘quddisa sirruhumâ’, who may be said to be the founders and the leaders of Wahdat-i wujûd, adapted themselves to the Ahkâm-i-islâmiyya from head to toe. When Bâyazîd performed namâz, the rattling of the bones in his chest would be heard. Everybody should have heard about the words of Hallâj-i Mansûr. Nevertheless, he used to perform a thousand rak’ats of namâz every day and every night, and he performed five hundred rak’ats the night before he was executed.

It is surprising that some of those who say that we shouldn’t

[1] There is a special adab in doing everything. The adab of doing something means to follow the conditions necessary for doing it in the best manner. Please see the sixth chapter of the sixth fascicle of **Endless Bliss**.

[2] What he said was taken as a document. His words were used as documents.

interfere with anybody and that we shouldn't attack [others'] consciences make intimate friends with the disbelievers, such as Jews, Jûkis, Brahmans, Mulhids, Zindiqs, Armenians, Freemasons and Renegades, who have deviated into different ways. At the same time they say, 'retrogressive, reactionary, fanatical,' about the Ahl-i sunnat wal jamâ'at, who adhere to the Sunnat, to the way of Rasûlullah; and they feel hostility towards these true Muslims, who were given the good news of "**It is only these who will be saved from Hell,**" and who were praised, "**It is only these who follow my and my Ashâb's way.**" While they make friends with disbelievers, they take pleasure in hurting, insulting and annihilating these true Muslims. What kind of Wahdat-i wujûd, what kind of unity is it to feel hostility towards those who follow the way of Hadrat Muhammad, who is Allah's compassion upon all classes of beings, while being friendly with disbelievers, towards whom the **Qur'ân** commands us to feel hostility? Isn't this sheer disbelief and enmity towards Islam?

All the Prophets, the Ashâb-i kirâm, the Tâbi'în and the Salaf-i sâlihîn 'radiy-Allâhu 'anhum ajma'în' strove very much to perform Amr-i ma'rûf and Nahy-i munkar. They endured much torment and torture for this cause. If it were good in our religion not to interfere with anybody, it would not have been said that it was a symptom of îmân for the heart to refuse a sin. Indeed, it is stated in a hadîth: "**Prevent the sinner from sinning with your hand. If you are unable to do so, prevent him through words. If you cannot do so either, dislike it [the sin] through your heart! And this is the lowest grade of îmân.**" If it were good not to perform Amr-i ma'rûf, the worshipper who would not do Amr-i ma'rûf to a sinning tribe would not be destroyed together with them. As a matter of fact, it is declared in a hadîth: "**Allâhu ta'âlâ commanded Hadrat Jabrail to sink a city into the earth. Jabrail said, 'Yâ Rabbi! A born slave of Thine in that city has not disobeyed Thee even for a moment. He has always obeyed and worshipped Thee; 'Sink him, too! His face never changed when he saw sinners'.**"

Question: The hundred and eighth âyat of Sûrat-ul-Mâida purports: "**O My born slaves who have îmân! Take care of yourselves! If you find the right way, others' going astray will not harm you.**" That is, Amr-i ma'rûf and Nahy-i munkar are not permitted to be done, are they?

Answer: To find the right way mentioned here, it is also necessary to do Amr-i ma'rûf and Nahy-i munkar. In other words,